

BRIEF CENSURE
vppon two bookes
WRITTEN IN AN-
swere to M. Edmonde
Campions offer of
disputation.

Deuter. capit. 5. ver. 5.
Yow feared the fyre, and therefore you
ascended not vp the mountayne.



Imprinted at Doway by Iohn Lyon.
1581.

WITH PRIVILEGE.

BRITISH MUSEUM

Two Look

W. H. W. W. W. W.

W. H. W. W. W. W.

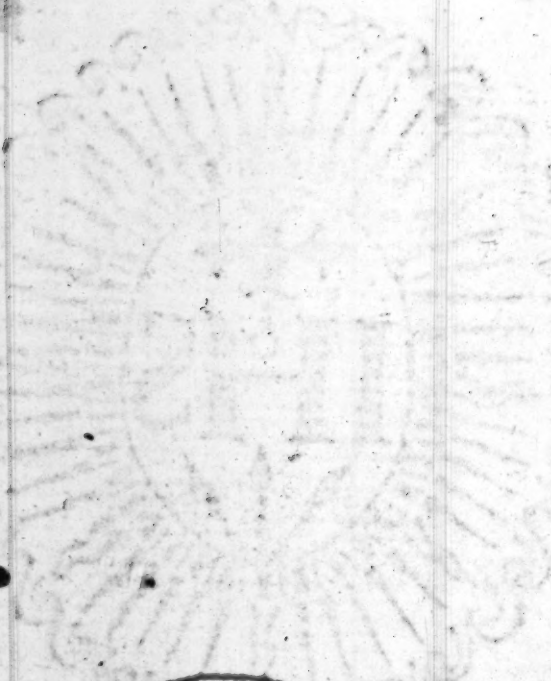
W. H. W. W. W. W.

W. H. W. W. W. W.

W. H. W. W. W. W.

W. H. W. W. W. W.

W. H. W. W. W. W.



W. H. W. W. W. W.



A Breefe Censure vppon two
bookes written in answere
to M.Ed. Campions of-
fer of disputation,



HERE Came to my
handes two bookes
of late, in answere
of Mst. Edmonde
Campion his offer
of disputation: The
one wyrtten by M.
Hanmer, the other by M. Charke. Of
both which, vnder correction, I meane
to geue my shorste Censure, vntill such
time, as ether he, to whom the matter
appartayneth, or some other, doe make
moze large and learned reply. Aduerti-
sing notwithstanding the Reader, that
in myne opinion, this offer of M. Cam-
pion, and so many other as haue bene
made, required not so much answering
in wytyng, but shorster tryall in dispu-
tation. But yet seeing there can be had
nothing from them but wordes: I wil

A.y.

examine

A BRIEF

examine a litle, what they say at least to the matter.

The effecte of
M. Hammers
booke.

Meredith Hammer answereth more quietly, playnly, and more good felow like excepting a foule lye or two, where of I must tel him whē place serueth. He offereth also liberally for his part disputation, who notwithstanding is not lyke to be one of the disputers, if the matter should come to that passe. He had gathered some notes out of Sleidan, Kemnitius, and frier Bale against the Pope, and in dirision of the Catholique religion, which he struggleth to utter in dyuers places, without occasion geuen. He oppugneth fearfully and confirmeth diuers things, nether sayed, nor denyed, nor thought of, by M. Champion. He frameth to him selfe an aduersarye in the aire, and manfully fighteth and assaulteth the same. Finallye, his booke seemeth to very litle purpose, but onely to spread abroad the copies of the others resonable offer, which was some labour befoze, to wyte out to so many handes as desired it.

William

CENSURE.

William Charke dealeth moze subtilly: for he reporteth the Challenge onely for his purpose, and that also some times falsified, except it came corruptly to his handes. He uttereth also much moze malice, by drawing euery thing to disloyaltie and rebellion, which is donne by the Catholiques, for conscience and religion. He flattereth the higher states, which can pleasure him, palpably. He wearieth his hearer with the infinite repetition of the worne out tearmes, of Pope and Poperye. He exceedeth in inuention of rayletyue speech. He undertaketh al manner of lyes without blushing, and ventureth vppon anye assertion what so euer, for the bzinginge of the Iesuites in discredit with the Reader.

Vpon this answer therefoze of Master Charke, I meane to enlarge my selfe a litle, in brotherlye charitie, not omittinge to remember also the other, where occasion shalbe geuen. And for the restrayning of Master Charkes rouinge to some certayne poyntes,

A. iij.

I meane

The effecte of
M. Charke his
booke.

A BRIEF

examine a litle, what they say at least to the matter.

The effecte of
M. Hammers
booke.

Meredith Hammer answereth more quietly, playnly, and more good felow like excepting a foule lye or two, where of I must tel him whē place serueth. He offereth also liberally for his part disputation, who notwithstanding is not lyke to be one of the disputers, if the matter should come to that passe. He had gathered some notes out of Sleidan, Kemnitius, and frier Bale against the Pope, and in dirision of the Catholique religion, which he struggleth to vtter in dyuers places, without occasion geuen. He oppugneth fearfully and confirmeth diuers things, nether sayed, nor denyed, nor thought of, by M. Champion. He frameth to him selfe an aduersarye in the aire, and manfully fighteth and assaulteth the same. Finallye, his booke seemeth to very litle purpose, but onely to spread abroad the copies of the others resonable offer, which was some labour befoze, to wyte out to so many handes as desired it.

William

CENSURE.

William Charke dealeth moze sut-
telly: for he reporteth the Challenge on-
lye for his purpose, and that also some
times falsified, except it came corruptly
to his handes. He vttereth also much
moze malice, by drawing euery thing
to disloyaltie and rebellion, which is
donne by the Catholiques, for consci-
ence and religion. He flattereth the
higher states, which can pleasure him,
palpably. He wearieth his hearer with
the infinite repetition of the worne out
tearmes, of Pope and Poperye. He
exceedeth in inuention of rayletyue
speech. He vndertaketh al manner of
lyes without blushing, and ventureth
vppon anye assertion what so euer, for
the bzinginge of the Iesuites in discre-
dite with the Reader.

The effecte of
M. Charke his
booke.

Vpon this answere therfore of
Master Charke, I meane to enlarge
my selfe a litle, in brotherlye charitie,
not omittinge to remember also the o-
ther, where occasion shalbe geuen. And
for the restrayning of Master Charkes
rouinge to some certayne poyntes,

A. iij.

I meane

A BRIEF

I meane to consider first of that which he uttereth touching the Societie of Iesuites. Secondly, touching the man whom he aunswereth. Thirdly, touching the matter or demaunde propounded. Lastlye, touchinge the Apostata brought in, for the defacing of Iesuits and the Catholique religion.

Towching the Societie.

The first part.

MAISTER Charke imployethe all his power, and laboureth paynfully, to bring in defiance the order of Iesuites, contayning most notable, learned, and vertuous men. For the which purpose he useth dyuers meanes, and first his ordinarie waye of rayling, by calling them. A blasphemous secte, new and detestable Iesuites, a weake & shamfull order, Scorpions, Heretiques, Iebusites, poisoned spyders, wicked monkish fryers, and fryerly monkes, scoutes to rebellion, frogges and caterpillers of Egypt, absurde and blasphemous Doctors, bellowes to kindle persecution, of beg-

CENSURE.

beggerly estate, traytours, swarmes of
 grasshoppers, noysome beastes. To
 whom M. Hammer addeth. That they
 are the broode of a cryppled souldiour,
 and of the lowfiest order of al. Al which
 I let passe without aunswering, for
 that it proueth nothing but one, which
 is, that they lack Christian and honest
 modestie, which abuse so much soe ma-
 ny good men, whose wisdom learning
 and honestie of lyfe, is better kno-
 uen to the world, then anye such ray-
 lers can be credited to the contrarye.
 Manye I cannot let passe to tell M.
 Charke, that to call them A blasphemous
 sect, seemeth not onely lewd, but
 also vnlearned. And as for their blas-
 phemies they come to be examined af-
 ter: but how they maye be termed A
 Secte, I cannot see. For if liuing more
 straitlye then the common sorte, in
 apparel, dyet, or order of lyfe, doe make
 a Secte: then not onely Iesuites, but
 Elias, Elizeus, Daniel and John Bap-
 tist, are also to be called sectaries, for
 that they are reported in the Scripture
 to haue

Iesuites noe
Secte.

1. Reg. 17.
 4. Reg. 1. 4.
 Dan. 1.
 Marc. 1.

A. iij.

A BRIEF

haue lead a different and moze strayte lyfe in those poyntes, then the cōmon sorte, and yet are commended for the same. But if Sectaries are only made (as in deed they are) by cutting them selues of, in opinion of religion from the generall bodye of the Catholique Church, as bzanches from the tree, and by houlding a seuerall fayth in religion to them selues: then can not Iesuites (by your owen confession) be any secte, who differ not one iote in opinion of religion, from the vniuersal Catholique Church, but as you saye, defend enery litle poynt of the same; be it neuer so vntrue or absurd in your sight. Wherefore, vnlearnedly you cal them a secte, as also vnseemly you scofe at their nāe of Iesuites, which they chaleng not to them selues, nor euer vse it, in their wrytinges or spéeche, but only naming them selues a Societie, dedicated peculiarly to the honouring of the name of Iesus, by pzeaching the same in all places of the world, without any reward, and with what danger bodely soeuer.

Secondly

The name of
Iesuites.

CENSURE.

Secondly you seeke to deface the Societie by contemptuous depzauing of al religious men : calling them, Base and beggerlye monkes and fryers, popishe orders, and the like : wherin you folow the oulde heretiques of the pzinatiue Church, whose pzoportie hath bene frō time to time, to hate and depzaue those kind of men aboue al others, as S. Austen testifieth of the Manachies, and Rufinus of the Arians. And Petilian the Donatist, folowing the same spirit scoffed at S. Austen for being a fryer, as S. Austen him selfe writeth in these wordes. After this, Petilian proceeded on with his slanderous mouth, to speak euill of monasteries, and of monkes, blaming me also for that I had set forth this kinde of lyfe, the which lyfe ether he knoweth not, what it meaneth, or else fayneth him selfe not to knowe it, though it be notorious to all the world. S. Austen sayth this kinde of lyfe (of Monkes and Fryers and other religious men) was notorious and known to the world in his tyme, both in

In psal. 132.
lib. 11. hist.
ca. 3.

Li. 3. con. lit.
Petil. ca. 40.

A BRIEF

Bookes writ-
ten in the cō-
mendation of
monkes and
fryers.

in respect of the famous men, that had
liued in the same, as Anthonie, Paule,
Hilarion, Basill, Nazianzen, Martin
him selfe & others: as also of the infinit
bookes and treatises which holye Fa-
thers of the Primative Church had
written in defence and comendation of
that kind of lyfe, as Athanasius in the
lyfe of S. Anthonie the Abbote, besides
a peculier treatise intituled An exhor-
tation to monkes or to monastical lyfe.
S. Basil also wrot a great volume in-
titled, Constitutions or lawes for mon-
kes, besides diuers other treatises of
that argument witten both by him
selfe and by Gregorie Nazianzen. S.
Chrisostom hath fouer homilies extant
in cōmendation of the life of monkes,
& two whole bookes of the comparison
betwixt the monke and the King, wher
in he pferreth the lyfe of the monke,
before that of the Kinge. Also he wrote
a booke against you M. Charke, inti-
tuled Against the blamers of Mon-
kes and monastical lyfe. Iohānes Cas-
sianus a lytle after wrote 12. bookes
inti

CENSURE.

intituled, Of the lawes and ordinances of monkes. Seuerus Sulpitius wzote a dialogue contayning the notable conuersation of the Esterly monkes with Saynt Martin Abbot of eyghtie monkes. And finally Saynt Austen, (for I will come no lower) hath wzitten manye treatises of monkes, commending highly that excellent kinde of life, and defending it against the detracti-
ons of heretiques. Let anye man read his hundzed thirty seuen Epistle, wherof the tytle is, That for a few euill monkes we should not infame al monkes. In which Epistle hee shall see all the flanderous arguments of all heretiques, against this kinde of men, answered. Wherfore M. Charke and his felowes in condemning and depzauing the lyues of monkes and fryers, folowe their auncestours, and make warre with all the Sayntes of Chziste his holye Church, who haue soe much reuerenced and commended the sayde lyfe. In lyke manner bye callynge
them

A BRIEF

Luc.9.
Ioh.12.
Math.19.

them soe often Base and Beggerly, he sheweth what spirite he is of, that is, farr differing from the spirit of Christ, whose voluntarie pouertie is noted in the scripture, and the same most highly cōmended by him, to al his folowers.

Thirdlye, you endeuor to bzing the Iesuites in contempt, by their obscure conception (as you terme it) from one Loyolas a Spaniard and had not their full creation and commission vntill about thirtye yeares paste, from Pope Paulus quartus, wherein you erre: for it was from Paulus tertius, the third Pope before Paulus quartus, and the thyrd Pope after Leo decimus, in whose time Luther began. Soe that there is not much difference, betwixte Iesuites and Protestants, in there antiquitie of name, marve in matter be ry great: for the Protestants faith and beleefe began at that time: but the Iesuites, followinge with humilitie the fayth which they found in the Catholicke Church, onelye began a strayter kinde of lyfe in manners and behauiour,

CENSURE.

our, then the common sorte of people
 vsed: for refozminge of whose vices,
 they dedicated them selues to God, and
 to al kinde of laboꝝ, paynes, trauaile,
 and peril, with abandoninge al world-
 ly pleasures, and al possibilitie of pꝛe-
 ferment in the same; so farre fourth,
 as none of that Societie hath oꝛ may
 take, any spiritual oꝛ tempozal liuings
 oꝛ commodities what so euer, though
 dyuers greate Princes haue pꝛessed
 them often times with the same, but of
 free cost they pꝛeach and teach in al pla-
 ces where they are sent, with al humi-
 litie of spirite, and without intermed-
 dling with matters of estate, as shalbe
 shewed moze hereafter. Wherefoze M.
 Charke offereth them the greater wzōg
 in charginge them with the contrarꝝ.

The true lyfe
 of Iesuites.

And M. Hammers impudencie is the
 moze to be wondered at, who blutheth
 not to put in pꝛint so notozious an vn-
 trueth, in the sight of al the world, and
 to repeate, vrge, and amplifie the same
 so often in his booke, sayinge, that one
 Theatinus a Iesuite hypocritically got
 to be

M. Hammers
 notorious lye.

A BRIEF

Vide Iaco.
Payuam li.
1. de ortho.
explicat.

to be Cardinall and Pope, meaninge thereby Paulus quartus, called befoze Johannes Petrus Caraffa of the order of Theatines, and not of Iesuites, which al the world knoweth to be two seueral and distinte orders of religion. And therefore M. Hanmer with fryer Bale whom he cyteth in the margent, may be ashamed of soe false a slander, both towarde the man, and also the religion.

But because M. Charke obiecteth against the Iesuites, their first father Loyolas, whom contemptuouslye he calleth a souldier: And M. Hanmer, a crippled souldier, which lyued in the same time with fryer Luther, Progenitor of the Protestantes: Let vs consider in two or three wordes, the difference betwixt these two men, whereby it may appeare, which of them had the better spirit, and whether of them may more iustely geue credit and commendation to their followers. The lyues of them both, are extant, wytten by men of their owne times, which knew them
and

CENSURE.

and liued with them, and therefore I
shal easely discharge my credit, for that
which I shal out of these wryters, re-
port of them.

Ignatius de Loyola, was a gentleman
of a Noble house in Spayne, which yet
remayneth, who being chiefe captayne
of Pompeiopolis, and defending it, a-
gainst the frenchmen in the yeare 1536
was hurte and taken prisoner by the
same. But afterward beinge perfectly
healed, and curteously restored to liber-
tie agayne, and now in great possibili-
tie of honour and preferment in his
countrie, resolved him selfe, to serue
God onely for the time to come, and
to take paynes for the gayning of Hea-
uen. Whereupon leauing al his frends,
and distributinge al that he had to the
poore: stale away from the Courte, and
betooke himselfe to a maruelous strait
lyfe, and after he had with contynuall
labour of manye yeares, gotten lear-
ninge, and gayened manye soules
from sinne, vnto vertue, and from
the Deuill vnto Allmyghtye God,
by his

Ignatius the
beginner of
the Iesuites.

Vide Iaco.
Payuam li.
1. orthodo.
explicat. &
Pet. Maffe-
um in vita
Ignatij de
Loyola.

A BRIEF

by his example of auster lyfe and godly persuasions : there adioyned them selues vnto him, nyne other of diuers nations in the Uniuersitie of Paris, to the like trauellsome lyfe for gayning of soules. Which kinde of lyfe was afterward (after diuers examinations and probations of their spirit and purpose) allowed and confirmed by Pope Paulus tertius, and soe consequently (dyuers worthy men leauing the worlde and taking vppon them that order of lyfe) was made a distincte order of religious men, in the which this Ignatius bothe liued and dyed with singuler example of al humilylie, vertue and holynes, but espetially in zeale of gayninge of soules and recalling men from sinne, and his posteritie after him hath by imitatio of the same vertues, brought forth infinit frute vnto the worlde.

Luther beginner of the new Ghospel.

Martin Luther, walking in his youth in a certayne medowe, was stricken with a thunderboulte, and ther vppon sodaynlye for very feare made him selfe an Auster fryer, where after in the

CENSURE.

the Abbaye of Erford, seruinge in the Church vpon the third Sunday in Lent, when the ghospel was read of the deafe and dumme deuil throlwē out by Christ, he sodenly fel doune on the pauemente, and the deuil cried horriblye out of his mouthe sayinge: I am not , I am not dūme, I wil speake yet vnto the world. After this, vpon a certayne emulation and contention, betwixt him and the fryers of S. Dominiks order, he leste his religion, cast away his habite, broke his bolwes, married a nonne, and by litle and litle began to pzeache straunge new doctrines, especiall ye tending to al libertie and carnalitie, as foꝛ example saying.

There is no Sinne but incredulitie: nether can a man damne him selfe, doe what mischefe he can, except he wil refuse to beleeeue. In his booke de capti. Babil. cap. de baptis.

The ten commaundementes appertayne nothing vnto vs. Serm. de Moyse.

It is a false opinion, and to be abolished, that there are foure ghospels. For

Vide Ioan. Cocle. in vi. Lutheri. & Lindā. li. de fug. ido. ca. 8. & 9.

Luthers doctrine.

B. j.

the

A BRIEF

the ghospel of Iohn is the onelye fayre true and principal ghospel. In prefa. ad nouum Testam. And this he sayed, because the other thre Ghospels spake too much of good woꝝks.

If anye woman can not, or wil not proue by order of law, the insufficien- cie of her husband: let her request at his handes a dyuorse, or els by his consent, let her lye priuilye with his brother, or with some other man. Lib. de matri. in epithal, super 1. Cor. 7.

If the wife wil not come, let the maid come. Serm. de matrim.

Matrimonie is much more excellent, then virginitie. Li. de vot. euang.

Christ and S. Paule did not counsaile, but dissuade virginitie vnto Christians. Lib. de vot. monast.

It is as necessarie for euerye man to haue a wife, as it is, to eate, drinke, or sleepe. Li. de vo. coniu. & in asser. art. 16.

All Christians, are as holy and as iust as the mother of God, and as the Apo- stles were. Serm. de Trin. de B. Maria & com. ep. 1. Pet.

I leave

CENSURE.

I leaue other infinit beastly doctrines which he taught, for the inuentiō wherof, he had much conference with the deuil him selfe, whom Bishoppe Lindan, and dyuers others wryte, to haue bene seene talke bodyly with him, by men of very great credit. And Luther himselfe confesseth in his woꝝkes, that he had often and familier speache with him, and that he was first moued by him to wryte agaynst the Masse, in the yeaere 1534. He also discrybeth his voyce sayinge, that it was so terrible, huge, and dreadfull, that he was lyke to dye dyuers times, after the nightes conference with him: And that dyuers men were slayne by such conferences. Notwithstanding it was his chaunce to escape, albeit (as he sayeth) he did eate moze then a bushell of salte together with this deuil. But yet neuerthelesse he was deceaued in the ende, as al men are that deale with such Marchantes. For Luther going one night drunke to reb.eucha. bed, (as Hosius wryteth) was founde there the next day deade, slayne (as i

Lib. de fug.
idolis. ca. 8.
Li. de miss.
angul. pag.
228. to. 7. &
li. de missa,
priua.

Hoss. li. 1. de
heres.
Claudi. de
Saint. li. de
reb. eucha.
Lindā. li. de
fug. id. ca. 8.

B. y.

thought,

A BRIEF

Luth. ep. ad
Argenti. &
epist. ad Io.
Har. Bucer.
ep. ad Luth.

thought) by this his famillier deuil. For he was a pitifull creature to looke on, (as Sainctes describeth) al blacke, with his tonge lying out, as a man strangled. And this was the end of Luther after almost thirtie yerres lyuinge, in all kynde of sensualitie, pryde, and dissention, not onelye with the Catholique Church, but also with his owne broode and offspring Carolostadius, Decolampadius, Bucer, and Zuinglius parents of the Protestantes religion, whom he persecuted, cursed, and condemned, to the very pitt of hel, for damned Heretickes, as yet appeareth in his booke wryten agaynst them. Wherefore whether the Protestantes, or the Iesuites, may be moze ashamed of their first father, let the indifferent Reader iudge. There is the lyke lyfe or worse, wryten of Caluin by a french man that lyued with him, of the same religion at that time, and was translated into English by a countrey man of ours, and had bene put in print ere this, had not my L. of London by an euil chance gotten

CENSURE.

ten the coppe into his handes.

Fourthly you wil needes bringe the Jesuites in discredit by certayne blasphemous doctrines, which you say they hold, in a booke written by common consent, called *Censura Colonienfis*: out of the which you haue, for examples sake, put downe thirtine blasphemies, in their owne very wordes (as you saye) noting the lease, and adding the cleane contrarie doctrine out of the worde of God: And that men should knowe that you deale playnely, and bring their very wordes, and no sillable of your owne you haue put their sayinges downe, in a differēt romane letter. But M. Charke in brotherly charitie, let me reason the matter a litle with you: Are you not ashamed of this fallshode? did you not thincke that this your booke might be examined by some man or other: in deed you haue al the Printes to your selfe, and your searchers are so watchful, as nothing can passe their handes, to the discovering of your doinges, and therefore you may both saye and print what you

W.ig. you

A BRIEF

you wil: And our eares may wel burne on this side the sea, and our harts reioy, at the shameles vntruethes which we heare and see vttered there amongstste you dayly: but we can not remedie it, and this that I wyte now, I make account, it may as wel perishe as dyuers things of greater importāce haue done heretofore. But suerly me thincketh a wise man that had care of his soule, might see the lighte at a litle hole, and descrye the conclusion by a few pzemisses. If you in so short a pamphlet, vtter so many, so manifest, so inexcusable vntruethes, as I wil now shewe, which notwithstanding you might reasonably doubt lesse perhapps they might be disclosed: what wil you, and your felowes dare auousch in your sermons, speeches, and discourses, which you are sure shal neuer come to the examination? But now let vs consider these wicked blasphemies of the Iesuites: with whom, if you haue dealt truelye and honestlye, the let al be beleued which you speake dayly of vs; if you haue done otherwise then

CENSURE.

then the same malice which droue you to abuse your selfe towards them, may also iustelye be suspected in the reste of your doinges and sayings towards vs.

1. First therefore you repozte the Iesuites to say: It is not sinne, what so euer is agaynst the word of God. Censura Colon.leaf.44. These wordes are

guilefully repozted, pced and culled out for your purpose of a large discourse, and yet most true in their sense.

The occasion whereof was this. One Monhemius a Lutherā against whose Catechisme this Censure of Colē was

made, would needs proue Concupiscēce remayninge after Baptisme, to be a damnable mortal sinne, albeit no consent of harte were geuē vnto the same,

and for proue of the same, he brought in this definitiō of sinne: Sinne is what

so euer repugneth to the law of God. The which definition, the Censure of Colen affirmeth not to be in al respects

perfecte, but that dyuers wordes should be added to the same: as for example, in steede of that he sayeth (Sinne is what

B.iiij.

A definition
of Sinne.

so

A BRIEF

foeuer &c.) he should haue sayed (Sinne is an action) for that there be dyuers things which repugne against the law of God, as euil men, euil lawes, the deuils, and the lyke, which notwithstandinge are not properly sinnes, for that they are not actions. Secondlye he should haue sayed not onely (Sinne is an action) but (Sinne is a humane or reasonable action) for if a mad man, a foole, or a beast, should commit an acte prohibited by Gods lawe (as for example kill a man) it were properly no sinne. Thirdly he should haue added (voluntarie) for if a man should doe a noughtie acte against his will, as the virgins which were rauished by violence in the Primatiue Church did, it were no sinne. Lastly, he should haue added (done wittingly) for although Jacob laye with Lya which was not his wife, yet because he knew it not, but thought her to be Rachel his wyfe, he sinned not. Doe that the perfect definition of sinne, is not that which Monhemius did put down and the Protest.

Gen. 29.

CENSURE.

testantes folow : but rather that which Iesuites together with S. Austen and other learned Fathers haue set doune, to wit, Sinne is a humane acte voluntarilye and wittingly committed against the law of God. And this is to be vnderstood of actual sinne properly. Aug. li. 3. de lib. arb. cap. 19.

But now how doth M. Charke overthrow this doctrine, forsooth thus. Contrarye to this (saythe he) is the woord of God 1. Iohn 3. the transgression of the lawe is sinne. You seeme to haue made a bolwe M. Charke not to deale playnlye in anye one thing. Can you not aledge one litle sentence without falsifyinge? The words of S. Iohn are these. Euerie one that sinneth committeth iniquitie, and sinne is iniquitie. (As you will perhaps seeme to enforce it out of the græke worde (Anomia) : Sinne is transgression of the law. But why haue you fraudulently turned it backward : you knew well the force of transposition out of Sophistrie that it changeth all the meaning of the sentence. For if I saye, Euerie man is a living

Transposition
in alledginge
of Scripture.

A BRIEF

living creature, it is true : but if I turne it backward and saye : Euerie lyuing creature is a man , it is false. Soe these wordes, as S. Iohn vttereth them are most true , Euerie sinne is iniquitie or transgression of the law : but as you vtter them , they are false , to wit , That euerie iniquitie or transgression of the lawe , be it neuer soe little , or donne without ether consent or knowledge , or by a madd mā, or brute beast, should be properlye a mortal sinne. Soe that this first blasphemye of the Iesuites commeth not to be soe haynous as you would make it, but rather to confound your ignorance which vnderstand not soe clære doctrine, but huddle by matters as M. Campion telleth you : alsoe to note your vntruthe in misreporting their wordes, and the Scriptures against them. And of this first depend the other two that folow.

Concupiscence
is synne.

2. You report the Iesuites to saye : Concupiscence remayning in the regenerate, although it be against the law of God , yet is it not sinne properlye in it selfe

CENSURE.

selfe or of his owne nature. Cens. fol. 38.
You wil néedes helpe the Iesuites out,
with that which maketh for your pur-
pose. Wher finde you in them, the woꝝ-
des (Although it be against the lawe of
God :) They saye, that albeit this
Concupiscence doe sturre or moue a
man some times to doe things whiche
are repugnant to the lawe of God : yet
if no consent of harte be yelded vnto it,
it reacheth not to the nature of a moꝝ-
tal sinne woꝝthye of eternal damna-
tion. And albeit S. Paul doe some times
cal it sinne: yet meaneth he not proper-
lye but by a figure, wherby the name of
the cause is often tymes attributed to
the effect : as the latine spéeche, is called
the latine Tongue, because spéeche is
the effect of the tongue. Soe Concupi-
scence being the effect of original sinne,
is called some times sinne, but not pro-
perly, but only figuratiuely, as also S.
Paul calleth Christ him selfe, Sinne, Rom. 7.
because he was the sacrifice for sinne. Rom. 8.
And all this is S. Austen his note,
whose playne woꝝds in the same place
are:

A BRIEF

Li. de Nup. are : Concupiscence is not sinne in the
 & conc. ca. regenerate, if consēt be not yelded vnto
 23. & 25. & her for the accomplishing of vnlawfull
 li. 1. con. ep. woorkes. The same teacheth not only
 2. Pelag. ca. **S. Augustine** in dyuers other places,
 13. et. li. 1. **Re** but also all other Fathers of the **Pris-**
 tract. ca. 15. **matine Church**, as Nazianzenus orat.
 de S. Lana. Pacianus orat. de bap. Cle-
 mens Alexandrinus Li. 1. Pedag. cap. 6.
 Cyprian ser. de. lot. pedū et Li. 2. ep. 2.
 Ambro. Li. 1. de vocat. gentiū. capit. 5.
 Doe that al these good Fathers are par-
 takers with the Iesuites of this blas-
 phemie which you enforçe vppon them.
 But how doe you proue it to be blas-
 phemie? marie because Christ saythe :
Math. 5. Whosoever shall see a woman to luste
 after her, he hath alredye committed a-
 dulterie with her in his harte. But are
 you soe ignorant **M. Charke**, doe you
 not see that Christ by adding the words
 (in his harte) meaneth onlve of him,
 which geueth consent of harte to his
 luste and concupiscence, and would put
 it in execution if he had tyme and place
 and abilitie? but this is your common
 alleaging of Scripture.

CENSURE.

3. You repozte the Iesuites to saye.
That the first motions of lust, are without hurt of sinne. Cens. 54.89. It is most true and playne, as they deliuer it but you, by clipping their words, make euerie thing to seeme a paradoxe. They saye, the first motions of luste, if they come of natural instinct only, without anye cause geuen by vs, are no sinnes, so longe as we geue no consent of hart vnto them. And the reason is, because it lyeth not in vs, (they being natural) to prohibit them to come, no moze then it dothe, to prohibit our pulse from beating. And therfoze seeing no sinne can be comitted without our will and consent of hart, (as I haue shewed befoze) these first motions, can be no moze sinnes in vs, then they are in beastes, for the like reason. Nether is the tenth commaundement, alleaged by you for the contzarie doctrine, to wit, Thou shalt not couet, anye waye repugnant to this. For this commaundement forbiddeth consent to these motions, and not the verie motions which are not in our

First motions
nec synne.

Exo. 20.

A BRIEF

Deu. 30.

Li. de nupt
et concupis.
capit. 23.

Eccl. 18.

All things not
expressed in
Scriptures.

oure power, as the Scripture it selfe signifieth when it saythe. This commaundement which I doe geue the this daye, is not aboue thee. And as S. Austen learnedlye prouethe out of an other place of scripture, wher this commaundement is expounded, to wit. Goe not after thy concupiscence. That is, consente not to them, or followe them not.

4. You reporte the Iesuites to say. The holye Scripture is a doctrine vnperfecte, maymed, lame, not contayning all thinges necessarie to fayth and saluation. Cen. fo. 220. You are too shameles, M. Charke, in setting forth these, for the Iesuites wordes. Lett anye man read the place, and he shall finde noe such thing, but rather in contrarie manner the holy Scripture with reuerente wordes, most highlye commended. Notwithstanding, they reprehend in that place, Monhemius, for sayinge, that nothing is to be receaued or beleued, but that whiche is expresselye founde in the Scripture. For reproofe
of

CENSURE.

of which heresie, they geue examples
of manie thinges, which bothe we and
our aduersaries also doe beleue, which
neuerthelese, are not set downe expre-
lye in the Scripturs, although perhaps
deduced therof. As the perpetuall vir-
ginitie of our Ladye after her child-
birth: two natures and two willes in
Christe: the proceedinge of the holie
Ghost equally from the Father and the
Sonne, with out generation: the uni-
on of the worde vnto the nature of mā,
and not vnto the personne: That God
the Father begat his Sonne, onely by
vnderstanding him selfe: That infan-
tes without reason should be baptised:
That the common Creede was made
by the Apostles: The celebrazion of the
Sondaye, in stead of the satterdaye:
The celebrazion of Easter onely vppon
a Sunday: The foure Gospels which
we vse to be the true Gospels and not
fayned or corrupted: That our epistle
to the Romaines, was wyrtten by S.
Paule, and the other whiche is to
be seene to the Laodycenses, is fay-
ned

Things be-
leeued whiche
ar not in Scrip-
ture.

A BRIEF

Colos. 4.

ned and not wrytten by him, seeinge notwithstanding Saynt Paule neuer mentioneth any epistle wrytten by him selfe to the Romanes, but yet sayethe that he wrote one to the Laodicensers. All these things (I say) and many more, are belæued by vs generallie, and yet none of them expresse to be founde in scripture.

Obiection

2. Timo. 3.

But how doe you now ouerthrowe this doctrine, and proue it blasphemie, M. Charke? By a place of S. Paule: Al (the) scripture (is) geuen, by inspiration of God, (and) is profitable, to teach, to confute, to correcte, and to instructe in iustice, that the man of God maye be perfect, (and throughly) instructed to e- uery good worke. Wherof you inferre, that the Scripture is sufficient to per- fection, but how wrongfullie it shal now appeare. And first I let passe your ordinarie misusinge of scripture, by ad- ding fiue wordes of your owne, in this litle sentence, to wit, (the, is, and, and, throughlie) which audacitie, if it were in translating of Aesops fables, it were tol-

CENSURE.

tollerable, but in the holie Scriptures,
 where euerie worde must be taken as
 from the holie Ghoste, it is impious.
 Secondlie this place maketh nothinge
 for your purpose: which I proue by
 two reasons. The first is, because S.
 Paule saith not here, that the Scrip-
 ture is sufficient to perfection, but one-
 lie, that it is profitable. Nowe you
 know, that a thinge maie be verie pro-
 fitable, yea necessarie to an effecte, and
 yet not sufficient to doe the same with-
 out all helpe: As meate is profitable
 and necessarie to maintaine life, and
 yet not sufficiēt, without natural heat,
 clothes, and the like. The second reason
 is, for that S. Paule signifieth in this
 place, that euerie parte, or canonicall
 booke of Scripture, is profitable to
 make a man perfecte: but yet we can
 not say, that euerie part or booke is suf-
 ficient: for then, al other bookes of scrip-
 ture besids that, were superfluous. And
 that S. Paule meaneth in this place, e-
 uerie seuerall canonicall booke or parte
 of Scripture, by the wordes (Omnis
 C. j. scrip-

Profitable.

Necessarie.

A BRIEF

Scriptura:) it is euident by that he bleth
the worde, Omnis, and not Tota, which
two words how much they differ both
in Greeke and Latine, all Logisioners
know. For omnis homo, signifieth, eue-
rye man. And M. Charke him selfe, in
this verve same sentence, hath transla-
ted, Omne opus bonum, Euerye good
worke: And yet deceatefullve, hath he
trāslated Omnis scriprura, Al the scrip-
ture. As though S. Paule had mento
onelye, that al the Scripture put toge-
ther, is sufficient to perfection: which
sense can not stand. Firſte, for that al
the Scripture, at such time as S. Paul
wrote this, wanted dyuers important
partes, as the Ghospel of S. John, the
Apocalips and some other, which were
writen after, and consequentlve should
haue bene superfluous, if the other be-
fore, had bene sufficient. Secondly, be-
cause we lacke at this day, many parts
of Scripture, which of likelihode were
in S. Paules time. As the booke of Pa-
than the Prophet, with the volume of
the Prophet Gad 1. Paralip. vlt. The
booke

Parts of scrip-
ture losse.

CENSURE.

booke of Abias Salomites, and the vision of Addo the Prophet 2. Paral. 9. Many of the Parables and verses of Salomon, for he wrote three thousand of the one, and five thousand of the other, 3. Reg. 4. Also the epistle of S. Paul to the Laodicēses Colos. 4. where of it foloweth in M. Charke owne sēse, that if al the Scripture put together, is onely sufficient to perfection: then our Scripture, now lacking dyuers partes of the same, is not sufficient. And so me thinkethe, M. Charke wresteth this place against him selfe.

5. You repozte the Iesuites to saye: That the want of holy Scriptures must be supplied, by peecing it out by traditions. Cens. fol. 220. This is coyne of the former forge, all false and noe one such word to be found in al their booke. But yet as though they had sayed soe, you fight manfullye agaynst this your owne sentence, sayinge in manner followinge: Contrarye to this is the lawe in Moyse. Thow shalte not adde to

Addinge to
Scripture.

Deut. 4.
Non addetis
ad verbū &c,

C. y. the

A BRIEF

the wordes which I speake to thee, neither shalte thou take from them. But why do you breake the law M. Charke in reportinge the law? you haue here added the singuler nūber in the Verbe, and the plural in the Noun, and haue taken awaye the numbers which the law geuer bled, and changed the same at your owne pleasure, and that for a purpose which I could gesse at. But let al thinges be lawfull vnto you: what maketh this law for your purpose? By your meaning the Apostles and Euangelistes did offend, in adding any thing besides the law of Moyses, which is absurd. Neither did Moyses in this place (forbiddinge to adde or take awaye) speake of his wryten law (for he had not yet wryten it) but of those thinges which he deliuered them by worde of mouth at that time, the which he willed them to keepe and obserue whollye and perfectly, without chaunging it by additiō or diminutiō, or by their owne corrupte gloses, as noughtie men are wonte to doe: And this is the true meaning

CENSURE.

ninge of that place, and not as you would haue it, that nothinge should be beleued besides that which Moyles set doune: for a litle after Moyles him selfe commaundeth the Iewes to heare the Prophet which God should rayse after him, as himselfe, mening therby Christ.

Deut. 18,

6 You repozte the Iesuites to saye: The holy Scripture is a nose of waxe.

Cens. 117. God forgive you, for abusing so much these learned men. Marie you take the waye to ouermatch both learninge and trueth too, if you may haue your desire. He that wil reade the place by you quoted, shal finde the Iesuites, vpon occasion geuen them, to say in effect thus: that befoze the rude and ignorant people, it is easie for a noughtye man, to wreste the scripture to what interpretation pleaseeth him beste, for the flatteringe ether of Prince or people: euen as a man may frame a nose of ware what way, or to what forme, he listeth. And wil you of this make them to saye, that the holye Scripture is a nose of ware: Christ is lykened to a

The Scripture may be wrested to an euill sence.

C. iij.

Serpent.

A BRIEF

Nu. 27.

Ioh. 3.

Math. 25.

Pfal. 18.

serpent, and yet is no serpent: Also to a
couetous Userer, and yet is none: Ne-
ther doth the Scripture comit blasphe-
mie in vsinge such similitudes. But
holo proue you (M. Charke) that the
Scripture maye not be wrested into
manye senses, befoze the rude people,
as a nose of ware maye be into manye
fozmes? Because it is contrarpe (saye
you) vnto the wordes of Dauid: The
law of the Lorde is perfecte conuerting
soules. Suerly I would you might be
seede euē for the sauing of your credit
M. Charke, to alege one place, without
corruption. Doe you translate Lex do-
mini immaculata The Lawe of the
Lorde is perfecte in sense, soe that it
maye not be wrested to a wronge in-
terpretation? This is maruelous. Im-
maculata, signifieth in these countreyes,
vnspotted, voyde of filthe, or disho-
nestye, wherewith prophane wrytings
are often times defiled: But the Law
of God is deuoyde of all such thinges,
and therefore conuerteth soules, wher-
as other wrytings, doe often times
corrupt

CENSURE.

corrupt them : But that Immaculata
can not be translated, perfecte in sense,
it is euidente by this , that euerye sil-
lable and worde in God his Lawe, is
vnspotted, but yet not perfecte in sense,
and much lesse so cleare , as it may not
be peruerterd to an euil meaning: wher-
by your fraudulent translation is dis-
couered.

7. You reporte the Iesuites to saye:
The readinge of the Scripture, is not
onely not profitable, but manye wayes
verye hurtfull to the Church. Fol. 21.
Did you thinke M. Charke, when you
wrote this, that anye of these booke
whose leaues you cite, were to be had
or seene in Englande? I thinke noe, or
els you are at a poynte, to make none
accounte what you speake hereafter.
The Iesuites haue not this, which
you reporte here in their names. But
onely they laye doune certayne waygh-
tye reasons, whye the readyng of
Scripture is not rashelye, and with-
out verye greate consideration to
be

The readinge
of Scripture.

A BRIEF

to be permitted to the rude and ignorant people, which vnderstande it not, and therfore maye easely misconceave the meaning therof, shewing also that al heresies from the beginning, haue bene founded vpon the misunderstanding of the Scripture, and yet this without al faulte of the worde of God, but by the ignorance or malyce of the misconsterer. As in like manner al sinnes arise by the misuse of the creatures of God, which creatures notwithstandinge are good in their owne natures, as the Apostle teacheth: and Christ himselfe is sayde to be an occasion of ruine vnto some, and yet without any faulte of his.

1. Tim. 4.
Luc. 2.

This is the Iesuites doctrine, the contrarie wherof I would see now, how M. Charke (according to his promise) will proue out of the cleere word of God. Mary (saythe he) Christe deliuerethe a contrarie note. Math. 22. Yee erre not knowing the Scriptures, nor the power of God: whereof he would inferre, that all men must read the

CENSURE.

the Scriptures. A stronge argumente
the circumstances considered : for first,
the men to whome Chziste spake these
wordes , were noe ignorant people ,
but learned Saduces, which came pre-
pared to pose Chziste , about the resur-
rection. This appeareth by the subtile
question which they put for the, of seuen
bzechren which had al one wife , grou-
ded vppon the lawe of Moyses , wher-
by they thought to ouerthrow the doc-
trine of resurrection. But Chziste ha-
uing heard their question, toulde them,
that they erred , not vnderstanding the
Scriptures touching that poynte of re-
surrection , which Scriptures he inter-
preted to them presentlye out of the iij.
chapter of Exodus. Also he sayde , they
erred , not vnderstanding the power of
God, wherby he is able to rayse againe
the selfe same bodey in nomber, whiche
is dead, though it be vnpossible (as it is)
in all natural reason. Soe that Chzist
spake not here to vnlearned men , nor
of all Scriptures , nor of readinge, but
of vnderstanding. What maketh ther-

Math. 22.
Deut. 2.

A BRIEF

foze this to your purpose M. Charke? foꝛ sothe as much as if you should reason thus: my Loꝛde Chaunceller sayd to certayne Doctors of the Arches, pleading a case vnskilfully befoze him: you erre, not vnderstandinge the common lawe in this case, nor the Pꝛincesse authoritie. Ergo, by these woꝛdes he meanethe, that al the clownes of Englande, shall fall to readinge of the common lawe, albeit they vnderstand neuer a woꝛde therof.

Faythe and
woorkes.

Rom. 11.

8. You repoꝛte the Iesuites to saye: That the rightuous mā lyueth by faith, ne hath it not in Christ, but by his own woorkes. fol. 118. You wearye me out with your impudent lyes: there is noe suche thinge: what should I aunswere you? and yet as though they had sayde it, you bringe in a place of S. Paule against the same, sayinge: If rightuousnes come by our woorkes, it is not now grace. As though no mans woꝛkes coulde be rightuous in this lyfe: whiche is bothe from the purpose, and false.

CENSURE.

false. For we denye not but the first
and chiefe rightuousnes, wherof Saine
Paule speaketh in this place, that is,
wherby a man is called first from sinne
or infidelitie to the seruice of Chziste,
his sinnes forgiven him, and he iustifi-
ed by the infusion of grace, this rightu-
ousnes (I saye) is onely of Gods mer-
cy and noe waye of our woorkes, or
by anye merite of the same. But yet
notwithstandinge, after we are nowe
made iuste, and by the mercye of God,
placed once in state of grace, the good
woorkes which ensue of this grace, may
be rightuous and meritorious, not of
themselves, or of their owne natures
(as you wickedly affirme vs to hold)
but thorough the dignitie of that grace
of Chziste, whiche remayneth in the
doers. The whiche grace beinge once
losse, their good deedes are noe moze
rightuous or meritorious. The which
true doctrine of ours, you will not vn-
derstand, but alwayes of malice repozt
it contrazye, as also you doe shamefully
mangle this

A BRIEF

this place of S. Paule, to make it serue your purpose. For S. Paule saythe that Gods election, wherby he chooseth men to be Christians, is of grace onely and not by merite of woorkes: and you drawe it generallye against the rightuousnes of al good woorkes. And because it would not streche soe farre, you haue added vnto it of your owne, these woordes: If rightuousnes come by our. &c. which woordes are not in S. Paule.

Faythe and hope.

Heb. 6.
Rom. 5.

9. You repozte the Iesuites to saye: Men doe surely hope, that euerlastinge lyfe shall be geuen them, but they doe not beleue it: now hope often fayleth, otherwise it were no hope. Cens. 118. For confutation of which doctrine you aleage out of S. Paule, Hope is the sure anchor of the soule. And againe: Hope maketh not ashamed. In the which you shew your selfe vnlearned, huddlinge vp and confoundinge, saythe and hope as one thinge, the whiche S. Paule 1. Cor. 13. dothe affirme to be distincte thinges. The Iesuites doctrine (if you vnderstode it) is true, learned,
and

CENS VRE.

and clære, to wit : that noe man, without a speciall reuelation from God (as the Apostles had from Ch^rist, when he sayde that their names were wzitten in the booke of lyfe,) maye beleue, that he in particuler shalbe saued, albeit he maye well hope it. And the reason of this is, for that the only obiect of saythe is the worde of God reueled vnto vs, ether by wziting, or by tradition : that is as much to saye, as noe man maye beleue or haue saythe in anye thinge, excepte it be reuealed vnto him by the worde of God. Wherof it foloweth, that whatsoeuer a man beleueth, must be soe certayne, necessarie, and infallablye true, as it cannot possiblye be false. Which two reasons proue, that albeit a man maye hope his owne saluation, in particuler, yet he maye not make it of his beleefe. First, for that he hath noe expresse worde of God that he in particuler shalbe saued : for what Scripture saythe, (for examples sake) that Willyam Charke shalbe saued? none I thinke, but onely in generall, and

Luc. 10,

Fay the ground
ded onlye vp-
pon the word
of God.

A BRIEF

and vppon conditions: as if he beleue as he should doe, ioyning charitve with it. 1. Cor. 13. If he kepe the commaundementes. Math. 19. If he perseuer in honestie vnto the ende. Math. 10. If he leaue his lyeinge. Apocal. 21. & 22. and the lyke. The which thinges all, noe man can tel whether he obserue o2 whether he shall obserue them vnto the end o2 noe. Secondlye it is not soe certayne that anye man in particuler shall be saued, but he maye be damned, at the leaste wise it is not vnpossible: for he maye denye his faythe, if he will he maye committ adulterie, murther, and the lyke enozmityes, and soe damne him selfe. As we see Judas and diuers other haue done which seemed good for a time, and soe maye I toe, if I list: and therfoze my saluation in particuler, beinge not infalliblye certayne, can not be the obiecte of faythe and beleefe, but onlye of hope.

Hope hath
doubte in it.

Now this hope hath ioyned with it, bothe confidence and doubte, and that in respecte of two thinges. For in re-
specte

CENSURE.

Specke of the goodnes and mercy of God,
it is full of confidence and assuraunce,
and in this respecte S. Paule calleth
hope, the anchoze of the soule whiche
maketh not ashamed, as you aleadge.
But in respect of Gods iustice, and our
sinfull frailtie, hope hath also doubt and
feare annexed with it. For when I con-
sider that God, as he is mercifull, soe
is he iust, Psal. 10. nay, that he damneth
more by his iustice then he saueth by
his mercie, Math. 7. & 2. Luc. 13. also
that he wil take a strait accounte of e-
uerie little sinne at the daye of iudge-
ment, Math. 12. and that there be ma-
nie secreete sinnes which maye be in me
without my remembraunce, Psal. 18. 1.
Cor. 4. moreouer, that diuers shall
come confidentlie at the laste daye ho-
pinge to be saued and yet shalbe dam-
ned, Math. 7. when I doe consider this (I
say) adding to it, mine owne noghty in-
clination vnto sinne, & my weaknes in
perseuerance of vertue I cannot chose but
ioyne feare with my confidence, and soe
the scripture teacheth me to do, saying.

Heb. 6.
Rom. 5.

Doc

A BRIEF

1. Pet. 1.

Phil. 2.

Eccle. 9.

Doe you conuerse in feare duringe this time of your habitation: And agayne: Worke your saluatiō in feare and trembling. The reason wherof, is put doune also in the scripture, to wit: Because a man knoweth not, whether he be worthe of hate or loue. So that we, M. Charke (as you see) reconcile al scriptures together, and mayntayne both confidence and feare, in Christian hope, and you take one part onely, and leaue out the other, and yet you are offended with M. Campion, for saying that you confound and huddle vp matters.

Inuocation of
Saintes.

10 You repozte the Iesuites to saye: The scripture in deede neuer teachethe inuocation of Sayntes: yet we must beleeue, receaue, and hold it. fol. 230. This is falslye reported too, for they doe not saye: The Scripture neuer teachethe inuocation of Saintes. But Monhemius against whom they wrote, sayed so, and thereof inferred, that therefore it was not to be belæued. Which consequence of argument, the Iesuites deny to be good, and geue examples in many things

CENSURE.

things which are not expresse sett
downe in the scriptures, and yet are to
be belæued as I haue shewed befoze in
your fowrthe repozte. And touchinge
this doctrine of Inuocation of Saintes
to pray for vs and with vs to our Sa-
uiour: the Catholique Church foun-
deth it in the worde of God, and dedu-
ceth it by necessarie consequence, out
of manye and euident places of Scrip-
ture, adioyning therunto the explicati-
on and determination of the auncient
general Councils, and the testimonies
of the holye Fathers, with the vniuer-
sall practise of all Christendome from
the beginning, as it maye appære to
them that will reade the Catholique
bookes written of this matter. And now
you Sir, to ouerthrow all this, bringe
in onlpe, besides your lye, a metaphori-
call place of the prophet Esaye: Thou
art our Father, and Abraham hath not
known vs, and Israel hath bene igno-
rant of vs. Are these your playne, clære,
and euidente Scriptures, whiche you
bragge of soe muche: I will answere
D.j. your

Esa. 63.

A BRIEF

your place to shew your weaknes. First if the prophet had spoken of inuocation of Saintes in this place, and of their intercessiō for vs, yet were not thes wordes against vs: for we graunt that the Fathers of the ould Testament, vntill Chzistes ascension, were not in heauē, as our Saintes are now, but in Limbo patrum, expecting Chzist his coming, & therfore could not here vs, or vnderstād our necessities as they can now in heauen, & therfore in this sence the wordes may be true: Abraham hath not knowē vs &c. Secondly the prophet talketh of no such matter in this place, but onely bringing in Chzist, all bloodye after his passion, resoneth with him in the name of the whole people of Israel, cōfessing their great sinnes, frō the which, Abraham & Israel were not able to deliuer them, but rather had reiectēd & cast thē of for the same sinnes, & so knew them no longer. Wherfore they were cōstrained to come vnto Chzist, as to their father and only redeemer, & therfore they say to him: Thou art our father and Abraham hath not knowen vs &c. The which

CENSURE.

Which kind of speeche S. Jerome proueth out of the Gospel, wher Christ said vnto the foolish virgins that came to late: I know you not: that is, I know you not for my seruantes, I refuse & reject you, I care not for you: and not, as M. Charke doth interpret, I know not your case or your necessities, for he knew it wel inough: but yet would not relæue them.

Ieron. in ca.
63. Esa.
Math. 25.

11. You report y^e Iesuites to say: Christ neuer sayd to lay men, do this in remembrance of me: fol. 302. The which (as you say) S. Paul doth plainly cōfute 1. Co. 11 Hoc facite.
You wil neuer vnderstand y^e Iesuites aright. They proue in y^e place, y^e Christ in his last supper, hauing cōsecrated his owne body & blood, & cōmāding his Apostles (which were preists) to do the very same by y^e words: Hoc facite: do this, or the s^ac that I haue dōe: they proue (I sai) y^e this authoritie of consecrating Christ his body, was cōmitted only to preistes & not to lay men, nether doth S. Paul any way impugne this. For we deny not to lay men the cōmunion of Christe his body but the consecration of the same,

D. y.

the

A BRIEF

the which consecration to be geuen by those words of Christ. Hoc facite, Doe this, all holye Fathers of the Church from time to time haue vnderstode: namely, Clemens Romanus Li. 5. cōst cap. 20, Ambros. Li. 4. de sacram. ca. 6. Cyprian. Li. 2. Ep. 3. Chrysostome. Ho. 14. in ep. 1, ad cor. Isodorus. Li. diu. offic. cap. 18, Damascenus. Li. de ortho. fid. cap. 14. with others. Neither importeth it anie thinge, though the woꝛde facere dothe not signifie to consecrate of his owne nature: for the sake of Christe, going befoze, draweth it to that signification: as if a man should singe, and afterwarde say to the standers by, Hoc facite, Doe the same: heere facere should signifie to singe, though not of his owne nature.

Traditions.

12. You repozte the Iesuites to say: Traditions are of equal authority with the woorde of God, we must beleue the though they be manifestlye against the Scripture. Cens. fol. 230. You drawe towards an end M. Chark, & therfoze you wil make a sould lie, for a parting blow. You haue here added of your owne. We

CENSURE.

We must beleue them, though they be manifestlye against the Scripture. The Iesuites say no such word, but they affirme the former parte of your wordes, although not soe generally, & confusedly, as you report. For they say not that all traditions are of equal authoritie with the word of God, but only such as are certaynlye descended from Christ & his Apostles, and were deliuered by the to be obserued as parte of the worde of God. For there are two kinds of traditions, or doctrines receaued onely by word of mouthe: the one called Ecclesiastical, because they were begone and left vs only by the Church: and thes are of no greater authoritie then the writings and other decrees of the Church are. The other are called, Apostolicall or deuine, left vnto vs by Christ & the Apostels: and thes are of no lesse authority, then if they had ben written by the, or then are the other things which they wrot. For if a maister should leaue vnto his seruantes, one thing in writing, and an other thing by word of mouthe, they are of equal authoritie as all men

Two kinde of traditions.

A BRIEF

2. Thes. 2.

men wil graūt. Thes traditions therfoz
if they be certainly knowen to come frō
Christ & his Apostles, the Iesuites say,
they are of equal authority with y^e w^rit
ten word, & not al traditiōs as you ma
litiouſly repozte. And now that Chziſt
& his Apostles left vnto the Church di
uers doctrines by word of mouth only,
& not w^riten, it is p^roued by inuincible
argumētes: as by the testimonies of the
Councels, Fathers, & stories of the Pri
matine church, by many places of scrip
ture, as namly by that S. Paule saithe
to the Thessalonians: Brethern stande
fast and hould the traditions which you
haue lerned ether by word of mouth or
by our epistle. Also it is p^roued, by doc
trines which we haue and hould, & the
Church hath so done frō the beginning:
which doctrines notwithstanding are
not w^riten, but receaued by worde of
mouth from Chziſt and the Apostles;
as baptisme of infantes, celebration of
the sondaye, the number of the bookes of
Scripture, the fast of lent, and the like,
wherof I haue geuen moze examples
befoze in your fourth repozte. Now

CENSURE.

Now this being soe, how vainly doe you bring in (M. Charke) against this, the sayng of Chzist touching the superstitious scribes and Pharases: In vaine doe they worshipe me teaching doctrines that are but the traditions of men. Marc, 7.

In your owne conscience, I aske you, is this any thing pertaining to our purpose, or contrarie to the Catholiques doctrine which I haue set doūe: & if it be not, why doe you soe shamelesly deceaue the people with such impertinēt stuffe? But this is your only refuge, and herein lyethe the whole mayntenance of your cause, to repozte vs still amisse, and to refute vs with that whiche nothing pertayneth to the matter. As in this place whiche you haue hēere brought in, let the reader marke how manye differences there be, betwixt it and our purpose. First Chzist in this place repzehendeth the teaching of doctrines that are but of men: and we talke of doctrines, deliuered vs by Chzist and his Apostles. Secondly Chziste repzehendeth not al obseruation of traditiōs

D. iij.

of

A BRIEF

of men, but the noughtie obseruation of them, by esteeming them moze then the woꝛde of God, and by breaking the woꝛde of God foꝛ the obseruinge of them, which we also doe condemne. Thirde those traditions of the Pharisees which Christ reprehendeth, were certayne idle and foolish external ceremonies: as the washing of cuppes, and the lyke, and dyuers of them were directe contrarie to the woꝛde of God, as certayne cozrupt expositiōs of the law, as Christ noteth there: And these were of thre kindes: The one left by Rabbi Akiuam, the other by Rabbi Iuda, the thyrde by the sonnes of Asomoneus, which interpretations all, were called Deuteroseis, that is, secondarie expositions after Moyses, of which peruerse expositions, came al their errors of the Talmud. But now what is this, to the holye Traditions of Christ and his Apostles, or of the Primatiue Church?

Three kyndes
of Rabbinical
expositions of
the Law.

Worshippe of
Creatures.

13. Lastly you report the Iesuites to say: We must worshippe the image of Christ with lyke honour that we doe the holy bookes of the Ghospel. fol. 66.

Against

CENSURE.

Agaynst which, you bring in S. Paul, askinge, What agreemente is there betweene the temple of God and Idoles. 2. Cor. 6.
I answer, much more agreement, then there is betweene the matter we talke of, and this place of S. Paule. For he talketh of drawinge the yoke with infidels, and our question is, whether the worshippinge done to the image of Christ, and to the Byble, be al one or no? But you by callinge the image of our Saviour, an Idole, shew your selfe impious, and you are accursed for it by the seuēth general Councel. And by putting such great difference betweene the worshipping of Christes Image and his books of the Gospel, you proue your vnderstanding to be very litle: For if you graunt any kinde of worshippinge to the one, how can you deny the same to the other? seeinge that both are creatures, and as the Image was made by the Caruer, so the letter of the Byble, by the Printer, and the honour done to the one and the other, is not to them selues, but onely to God whose Image and word, they are. But if you denye al kinde of honour to them

A BRIEF

Exod. 25.
Num. 21.
Ioh. 3.
Psal. 45.
Phil. 2.

Aug. li. 3. de
Trin. cap. 9
& 10.

them both, in that they are creatures,
(for we assigne no diuine honour vnto
them:) The first your place of S. Paul
of difference, is nothing to the purpose:
Secondly, what wil you saye to the
worshipppe done vnto the Arke, vnto
the Cherubins, vnto the serpent of
brasse? Why doth David say, Doe you
adore the stoole of his feete? Why are
we commaunded to bowe our knee at
the sounde of the name of Iesus, which
is but a creature representing Christ to
the eare, as his image doth to the eye?
S. Austen geueth this reason for it. Be-
cause the honour done to these thinges,
doth redounde vnto him, who is signi-
fied by them. But you are so wilful M.
Chark, as you wil not vnderstand y^e diffe-
rence betwene an image and an idole,
nor betwene the honours done vnto a
creature and to the creato^r: but maliti-
ously you wil stil confound the same in
our names, whether we wil or noe, and
that only to blind the poore people with-
al, and to maintayne matter of rayling
agaynst your mother the Catholique
Church, God forgive you for it. And

CENSURE.

And thus M. Charke, I haue answered
 breēfely your flaunderous false re-
 portes, of the Iesuites doctrine. Now
 let modest men iudge, what cause you
 had to breake into those vnseemely
 words, sayinge: These and many other
 blasphemies, do the Iesuites maintayne.
 There is not a spider, nor a spiders web
 in anye corner of the Popes breste, but
 these doctōrs wil hould it no lesse holy,
 thē that which commeth out of Christs
 brest. But doe not euen the Papists, that
 know these thinges, easely see, how thes
 Iesuites in these doctōrines, bewraye the
 spirit of Antichrist. What needeth all
 this, M. Charke? If a lying spirit be the
 spirite of Antichrist: then he is bewray-
 ed, ether in them, or in you. If an igno-
 rant rayling spirite, be it: we can geue
 a good gesse, where he dwelleth. Surely
 me thinke your zeale ouerran your wit
 in this place, as it did also not longe a-
 gone when you hauinge the beewe of a
 Masse booke, and finding the blessed vir-
 gin named, Mother of God in the
 same, you cryed out Blasphemye,
 vntil

M. Charke his
 lacke of mo-
 destye.

M. Charke his
 zeale.

A BRIEF

until your felow, blushing at your ignorance, brought you in minde of the antiquitie of that name. You are too ouergrædie of our discredit, and it hurteth your owne cause. You seeme to haue made a compacte betwene you, euerie man to lye his parte, and so by force to ouerbeare vs. You haue plaid yours: and M. Hammer followeth pretilie after you, whoe is not ashamed to auouch (without citing the place) that S. Thomas of Aquyne holdethe The wearinge of Frauncis and Dominickes cowle, to haue power to remoue sinne, as wel as the Sacrament of Baptisme. Which is as true as that which you affirme, to wit: That Cardinal Poole blushed at dyuers enormities in Popery: And, That the Catholickes in England at this daye, doe confesse Images, Pardons, Prayinge to Sayntes, and Seruice in the Latine tong to be wicked things. All which is as true as your newes from Rome, caused amongst you to be printed of late, with your ordinarie approbatiō, of Scene and allowed. in

Lyinge for
the game.

Newes from
Rome printed
by Io. Charle-
woode & Ed.
Whyte.

CENSURE.

in for the defacinge of that citie, you
shew the heauie hand of God towards
it in signes and tokens the 23. 24. and
25. dayes of Januarie last past, 1580: at
what time, you report 3. sonnes, and 3.
rainbows to haue appeared, with most
terrible earthquakes, wherewith fell
downe the gate of S. Peters, killinge
14. persons, besides 8. soldiers. Also two
Reeples of S. Peters Church, crushing
the Church, and killing 38. preisttes, be-
sides Quiristers and other people: Also
the Churches of the Franciscans, of S.
James, of S. Bartholomew, of our
Lady, the whole Abbaie of Marie Mag-
dalene, the braue artillerie house of
Rome, with a hospital wherein were
150. persons, besides other infinite bul-
dinges which the reuenew of a King-
dome wil not repayre: and al this (as
you interpret) in token of Gods wrath
towards the Pope. Of which, no one
sillable being true, (as many both here
and in England can testifie:) your reso-
lutiō appeareth, which you haue made,
to auouch any thing be it neuer so false
to

A BRIEF

to blush at nothing be it neuer so shameful, and to inuente what so euer maye seeme for the purpose, to entertayne or delude the simple people.

Towching the Man.

The 2. parte. Concerning the man whom you answered: To let passe all your euill speach towarde him, as pardonable in you, which knowe litle ciuilitie: you seeme to deale otherwise verie hardlye with him: for what so euer he sayeth or doeth, you wil haue it to be taken in euil parte. If he speake humblye, he dissembleth: If he yelde commendation, he flattereth: If he shewe confidence in his cause, he vaunteth: If he offer trial, he meaneth not performance: If he proteste his meaninge, he must not be credited: If he desire audience, he must not be admitted: Finally, what so euer he can imagine to vtter for iustifyinge of him selfe or his cause, it must auayle nothinge: William Charke will haue him condemned for vnlearned, proude, wic.

CENS VRE.

Wicked and trayterous to the state: and he makethe this generall conclusion: That no man can teache or maintayne the Catholicke fayth in England, but he must be thereby, an enimie to God, and a traytor to the state. The firste parte whercof touchinge God, I let passe, as an ordinarie repzoche, of his vncleane mouth: whereby he condemneth al the noble Princes of Englande, and other our vertuous auncestors, from the first conuersion of that land, vnto our age. But to touchinge the second parte of his conclusion, concerninge the state, I must say a worde or two.

M. Charke his
conclusion.

Doc you hould, M. Charke, that noe man in Englande, can be of an other religion, then yours, but that of necessity he must also be a traytor? This is hote doctrine. Heere agayne your zeale ouerrunneth your wit, or rather your malice ouerlathethe all reason. Must euerye man be an enymie to the state, which lykethe not that religion whiche is fauoured bye the State?

Religion standeth with temporall obedience.

What

A BRIEF

Rom. 13.
Tit. 3.
1. Pct. 2.

Vide Apo-
lo. duas Ius-
tini. mart.

What saye you to the Apostles whiche
were of an other religion, then the sta-
tes & Princes wher they came: and they
taught, maintayned and furthered their
owne religion within the same states:
and will you for this fact of theirs con-
demne them of treason against the said
states, & of teaching rebellion against
those Princes? If you dare affirme it,
their owne wordes shall reprove you,
which declare vnto vs, how they (not
withstanding their contrarie religion)
taught all dutiful obedience in tempo-
ral matters towardes those Princes,
being but infidels and otherwise wic-
ked men: the which notwithstandinge
the Apostels did commaund al Christi-
ans to obey in conscience, as substitu-
tes of God, and soe they did, as appea-
reth by their Apologies, written in de-
fence of their innocencie in these poynt-
es, at such times, as they were char-
ged with the contrarie as we are now.
I might make the like demaunde of A-
thanasius, Hillarius, Eusebius versellensis
and others, which ceased not to main-
taine

CENSURE.

saine, teach, and defend, their religion, in the hottest persecution of the Ari-ans, and yet were noe traytours to the States which fauoured the contrarie religion. Moreover in Quene Maryes time wil you saye that al For his mar-tirs, were traytours to the State: or that all of your opinion in these and o-ther countries, where the States fauour not your religion, are traytours and rebels: nether maketh it anye thing to the purpose for you to saye, that our religion is false, and yours true: for the question is generall, whether euerye man of a contray religion must nedes be an enemye to the State, which you as-firme, and we deny.

Nether is that argument to be ^{A bad argu-} respected wherewith some of your chiefe ^{ment.} prelates vse to presse Catholikes some times, saying: that they in Quene Maryes time wished al euil to the Prince and estate, and therfore we must nedes doe the same now. This argument, I saye, houldeth not, for that there is difference of spirites in men. We know

C. J.

your

A BRIE

Wiclif, li. 4.

Trial. ca. 3.

Concil. Cō.

sessi. 8.

Luther in

Bulla Leō.

10.

Caluin, li. 3.

inst. cap. 19.

& li. 4. cap.

10.

your doctrine bothe in John Wicklife,
Luther, and Caluine, to be dangerous
to al Princes whom you mislike: tea-
ching, that subiectes are not bound to o-
bey their Princes for cōscience sake, but
that if the Prince rule amisse they are
free, to restraine him and punish him at
their pleasure: which doctrines we con-
demne. The commotions also of those
of your religion in al countries where
they can make their parties good, are
knowne to the worlde. And I doubt
whether you would liue soe quietly in
England as Catholiques do, if the state
pressed you as it dothe them: but we
teache it to be of conscience and dutie.
And it is but the cruel and bloody spirite
of your ministers, which by your books
and sermons, seeke to sturre vp bothe
Prince and Maiestrate to afflict Catho-
liques more and more in England, and
to accounte them as disloyal subiectes:
wherby you will one daye proue, that
you hinder your cause more thē by anye
one thing. For it cometh not of that
spirit,

CENSURE.

spirit, which you would seeme to haue, nether is it the waye to gayne men to your religion. As the late racking and tormenting of those vertuous pziestes for their consciences in the Tower, wherof, al Chzistendome at this daye talketh, what hathe it gotten to your religion : nothing, but the casting of mens hartes into a hozrour of suche straunge and vnwonted dealinges, and if you should dzine men by such means to desperation, what gayneth your religion or the state therby :

But to retourne to M. Campion againe, whose comming into Englands you wil nexdes enforce (as a politique man that seethe far into common wealthes) that it is for practise against the state, & in hope of a golden day. For the first, he hathe aunswered you, that he commethe with a quite contrarie purpose, and with contrarie commaundement from his Superiours, whoe deale in no country with matters of estate as the world can witnes, & as the Indies
C.g. with Japan,

A BRIE

Japon, can geue example, where they haue dealt so many yeares for the bzinging of men to the Christian religion, disallowed by the states of those countries, and yet are noe medlers against those estates, nor euer caused subiectes to leaue their obedience to those infidel Princes. And to the second, touching the golden daye, which you talke of, I know not in what sence you may speak it to that man, whom al the goulde in England (as I thinke) wil not gilte: for that he contemnethe gould as much as you desire it, and flatter for the meanes wherby to gayne it. And to tel you more plainly M. Charke in few words, if M. Campion and you should mete in equal balances, I thinke you would appeare to be to lyghte in those poyntes, wherin you would seeme to your pargsoners to haue your ful waight.

Touching the matter.

The third part.

Touching the petition, or matter demanded, to wit, disputation for trial

CENSURE.

al of the truthe : **M.** Charke in no wise likethe it , saying moze ouer : That he would wonder if anye which professe the gospel, should now looke for disputation: wherof he geueth diuers reasons. First, for that They haue had truthe now established soe many yeares. But this seemeth a verie weake reason, for the controuersy is, whether it be truthe or noe, and we vnder take to proue the negatiue parte. And for his number of yeares (they being but two and twentie) they suffice not for a prescription, by the common lawes of England, and muche lesse to exclude vs, whiche can proue our continuance for a thousand yeares without interruption. An other reason is, for that (as he saythe) They shal gayne noe great victorie in ouercōming two or three, of the last and the least in the quarel. But this is not soe: for they shal gayne al the Catholiques in England to their side, and vs that are abrode also, if they can shew the truthe to be with them. And albeit two or three doe speake for the reste in this

A BRIEF

demaund : yet shal there be moze to dispute, euen as manie as they wil admit with safetie for their conning.

A third reason he geueth : for that These Iesuites will make the trial with false weyghtes and measures which are abomination to the Lorde : while after their custome, they dispute with vnlearned and pecuish distinctions, false argumentes, and absurde interpretations. But this shal appeare (M. Charke) in the trial, and your victorie shalbe the moze easie. You haue vsed bothe lying argumentes, and absurde interpretations, in this little booke of yours, as hath bene shewed : but what the Iesuites wil doe, you cannot yet tell : perhappes they are not of your spirite. And in calling them vnlearned and peuishe, you runne further then your felowes wil allowe, for they haue proued & confessed the contrary. And these termes, maye easily be returned vppon your selfe, not in wordes but in deedes, by the weakest of thousands of their schollers.

But

CENSURE.

But in deed their distinctions offend you Distinctions much, which according to the saying of the Apostle, you condemne and reuile Epi. Iudæ. because you vnderstand them not. For you must knowe, that distinguishinge Arist. in al sciences (according to the Philo. Elench. sopher) appertaineth to the learned and not to the peuishe: but especially in deuinitie, wher al heresies spring by confounding and huddling bp matters: and al truthe is displayed, by distinguishig of thinges into their proper natures. As also in the cōtrouersies of our time, when we haue distinguished and put the clære difference betwixt the things that you confound, as betwene Idols & Images: bloody and vnbloody sacrifices: Justice by saythe and merite of good works: mediation of Chzist, and intercession of Saintes: faith and hope: tradition of men and of the Apostles: and manye other the lyke: when I say, we haue distinguished these thinges into their proper natures, and shewed eche parte consonant to the worde of God: then you haue no more to saye, so, that

A BRIEF

your ignorance is bewrayed, and the truth made to euery mans eyes, manifest.

Libertye of
pca.

Fourthly you saye M. Charke, that disputation is not necessarie, for that we haue had and may haue the libertie of our pen. The which is as true, as the rest of your assertions befoze. No, no: the woꝛlde knoweth what search you make after euery pamphlet, that cometh from vs, and how you persecute them that bzing in, or receaue the same within the realme. And is this geuinge vs libertie of our penne? Doe you M. Charke, and your felow ministers, for the credit of your cause, and for the auoiding the danger of this disputation, procure vs but the libertye of one of your pꝛintes, and we wil aske no further tryal.

Proofof in dis
putation.

Lastlye you foꝛstaule your opinion of the pꝛoofes to be admitted in disputation, if the matter, agaynst your wil, should come so farre fourth. That is, that onely scripture were to be admitted in such disputation, and with one breath

CENSURE.

breath you reiecte by name, all Councels, Fathers, Stoies, naturall and morall Philosophie. And of Councels and stoies you say: They are witnesses of contrarietie one to an other. Of Fathers: Some of them are condemned of bastardie, and other not guiltie of that crime: yet were they but men, how great so euer they were. Of natural and moral Philosophie you say: That they are enemies of true religion, and two great nourses of Atheisme and heresie. To which I answere, that albeit we grounde our belæse onely vppon the worde of God, and make that onely the obiecte of sayth more then you doe, as I haue shewed befoze in your ninth reporte: yet doe we mislike this audacitie of yours, in reiectinge these verie notable helpes, lefte vs by God for the better vnderstanding of his word. For by Councelles, Fathers, and stoies, we come to knowe not onlie which is the worde of God, and whiche is not: but also, which is the righte meaning of the same, among soe infinite wrong inter-

Councels, Fathers, and stoies.

A BRIEF

Interpretations, which so manye hereticks from time to time haue inuented vpon the same: with whom I might easely erre, if I had not this certaine way to knowe what the true Catholique Church (which can not erre) hath alwayes holden. And this can not I tel, but onely by the testimonie of Councils, Fathers, and stories: by the which onely, Theodoret wytteth, that the famous hereticke Arrins was conuicted, and not by the bare letter of Scripture, which he and al other hereticks, would interpret as they list. The seventh general Council also conuicted the Monothelites, and proued two distincte wills, to be in Christ, by the helpe of natural Philosophie: by which they shewed it, to be a most sure and necessarie consequence, that If Christ had two natures, he must needes haue also two distinct willes. For that there could not be a nature indewed with reason, without a wil. And as for moral Philosophie, who seeth not the necessitie of it, for

Theod. li. 1.
hist. ca. 8.

Syno. Constantin.
Damas.
here. 99.

Philosophie.

CENSURE.

For the vnderstandinge the natures of
vertue and vice, and al other actions
belonginge to man: And albeit these
things may be abused, as also Scrip-
ture may: yet is it grosse ignorance, for
an abuse that may be, to condemne the
things which are excellent giftes of
God, and sparkes of his most high and
infinite wisdom. To depriue vs ther-
fore of al these helpes, and to turne vs
ouer onely to a bare letter of scripture,
the which eche man may ether deny to
be scripture, or wangle at his pleasure
vppon the sense, it is as much to saye,
as that controuersies in religion, shall
neuer be ended: as both reason tea-
cheth vs, and experiēce, not only of al a-
ges past, but also of our times, sheweth.
For seeinge there are at this daye, the
Hussites in Boemeland, the Trinita-
ries in Transilvania, the Anabapti-
stes in Woleland, the Adamites in dy-
uers partes of Germanie, the Luthe-
rans in Saronie, the Calvinistes in
France, the Puritanes and family of
Loue

Note this rea-
son.

A BRIEF

Loue in England, and other the lyke
 sectes in the woꝝlde abzode: which all
 with one voyce agree agaynst the Ca-
 tholicke Church in this poynte, that
 Scripture only is to be receaued, and al
 other testimonies to be reiecte: How
 comethe it to passe, that these sectes
 groundinge their seuerall religions vpon
 the mere woꝝd of God, as they say,
 can not yet end their controuersies? If
 the scripture be so playne, cleare, easie,
 euident, and sufficient to ende al con-
 trouersies, as they say: why doe they so
 long disagree? How can they vpon so
 manifest and cleere a thing as they say
 the scripture is, build so manye contra-
 ry opinions and defend them out of the
 same Scripture? But it is but a shifts
 of the common enemye, to depꝛyue men
 first of their euidences and witnessses,
 and afterward to set them by the eares
 for the tyle. And I find this poynte of
 flying onely to scripture, to haue bene
 an old tricke of al hereticks of the Pri-
 matine Church for the maintenance of
 their owne deuices, and therefore con-
 demned

Flying onely
 to Scripture
 condemned as
 heretical.

CENS VRE.

benmed in them as hereticall, by the same Church. Namely in the Valentinians, as testifieth Irenæus li. 3. con. He. And Tertulian li. 8. de prescript. Also in the Marcionistes, as the same authors witnes. Also in the Arrians, as Epiphanius wryteth Her. 69. And S. Austen li. 5. con. Maximum ca. 1. And Socrates li. 1. hist. ca. 14. Also in the Aetians, as S. Basil wryteth lib. de spirit. sanct. ca. 27. And finallie in the Aetians, as Epiphanius wryteth Her. 75. And S. Augustine Her. 53. Wherefore M. Charke affirminge the same, draweth in on line with thes progenitors of his.

Touching the Apostata.

M. Charke in the ende of his booke bringeth in for the defacinge of Jesuites and al Catholique religion, a dialogue wryten by one Christian Franken a Germā, brought vp (as he saithe) amongst the Jesuites, as one of that Societie: but afterward being made a Protestāt, reuileth in that booke, bothe Jesuites

The 4. Part.

A BRIEF

Aug.ep.137
ad plc.Hip.

Psal.68.

Jesuites and al Catholicke religion, as
frier Luther, frier Bale, and manye o-
ther Apostatas befoze him haue done.
Touchinge whom, first, (if it be true
and not coyned by them selues as the
newes of Rome befoze was) I must
answere as S. Austen did to the lyke
thing, whose wordes are these, Simplye
I doe confesse before our Lord, whoe is
witnes vppon my soule, that since I be-
gan first to serue God, as I haue hardely
found better men then thos which haue
profited in monasteries: soe I neuer
founde worse then such as fel in mona-
steries. And agayne in the very same e-
pistle, handling the place of the psalme,
where Christ sayeth: They insulted a-
gaynst me which sate in the gate, and
songe in my reproche which droonke
wine: He applyeth the whole, to such as
you are M. Charke, which insulte a-
gainst Christ and his religion, for the
faule of some on religious man. Where-
fore doe these men sitt (sayeth S. Auste
of hereticks scoffing at religious men)
and for what doe they watch, but onely
if any bishoppe, or clarke, or monke, or
nonne

CENSURE.

none should chance to faule, that they may make it to be thought, that al are such, though in al it be not manifest: And yet notwithstandinge, these fellows do not cast out their owne wiues, or accuse their owne mothers, for that sonie one married woman, is founde to haue committed adulterie. But when any fault or falsehode, doth ether sound or appeare, in any of them that professe the holy name of religious lyfe: these fellows labour, enforce, and striue by all meanes possible, that this faulte may be thought to be in all. These men therefore which seeke the pleasure of their tonges, by our greefes and sorowes, may be compared to the doggs which licked and tooke pleasure in the sores and woondes of good Lazarus.

Luc. 16.

Secondly, I answered that this rayling treatise of this Apostata, translated and intituled by you, A discouery of Iesuites: hath noe foundation at al in it, but only a lewd foolish applying of euery good thing in that religion, to some euil absurd and wicked meaning, framed by his owne imagination without
geuing

A BRIEF

geuing any reason or p^{ro}ofe of the same. By which kinde of argument, it is easie to dep^{re}caue not only al religion but also al other ordinaunces, al common welthes, all actions bothe of God and man, and al creatures in the world, by likning them to some dishonest or ridiculous thing or other, whiche a lewde mans inuention may find out, as this apostata hath done. But dothe he charge anye one of the Iesuites (in soe manye yeares, as he saythe, he liued in diuers places with them) with any one acte of dishonestie or disorder of lyfe, which he might haue done manye, if he had liued amongst your ministers soe long? Or dothe he imp^{ro}ue by learning, anie one poynte of their doctrine: noe not one: but rather vttereth that, of their good discipline and orderly life, in continual meditation of heavenly thinges, with subduing the appetites of their fleshe, as maye shame you and your loose ministerie. I will put downe his owne wo^rdes translated by you, which God enforced him to let faule, to his owne con-

The Iesuites
lyfe by the
enemies con-
fession.

CENSURE.

confusion, and to the iustifyinge of their
 honestie. The Iesuities (sayeth he) doe
 adde vnto their earnest meditations, the
 great toyle of studie also: &c. And from
 the time that a man geueth him selfe to
 such meditations, he departeth farre a-
 way from al seruice and cherishinge of
 the body: He abandonethe the societie
 of the fleshe to whippinges, and other
 voluntarie punishmentes of the body:
 He presse the and beateth doune plea-
 sure as a blot of shame: and (as our 18.
 rule doth command) he acknowledgeth
 the image of Christ, in euery one of his
 spiritual brethren. As for riches, honor,
 and al thinges which the worlde esteemeth
 most excellent, they contemne
 them and make none accompt of them.
 These are his wordes M. Charke, trans-
 lated by your selfe, the which, me
 thinke, contayne prayse ynough especi-
 ally cominge out of the mouth of a pro-
 fessed enemye, which would not report
 their lyfe to the best: yet I doubt not
 your enemies shall neuer be able to
 charge you iustly with the lyke thinges.

Great labour.

Deuine medi-
tations.

Chastising
the fleshe.

Perfect cha-
ritye.

Contempte of
riches and
honour.

J. J.

Thyrdly

A BRIEF

Thirdly and lastely I answere to this matter, that in this kinde of argument we could easely repressse you, with many for one of these examples, in learned and profounde men of your religion, which by the grace of God returne daily to the Catholicke fayth agayne: and that not vpon a fancie, as this Apostata left it, but vppon great reasons and inuincible pꝛoofes which after long studie and toyle they haue founde to stand with the same. But for examples sake, I wil here recounte onely two, both of them later then the running out of this Apostata, and both which are extant in print: of men, that were many yeares ministers and pꝛeachers of your religion. The first was called Nicolaus Xylander Borussus who yeldeth these causes folowinge of his conuersion, which I haue onely touched in general, but the Reader may see them moze at large set downe and pꝛoued by him selfe in his booke for this purpose.

1. His first reason is, because he hath found that the Catholiques haue endured these 15. hundredeth years in concord

Causæ motiue N. Xylandri iprefæ Ingolsta dij 1579.

CENSURE.

corde of one doctrine, & he recounteth by
16. distincte Sectes spronge of Luther
within these 60. yeares.

2. For that the Catholiques can
bring their succession of Bishopes one
after another from Christ his time vn-
to ours, which the Fathers say to be an
invincible demonstration of the true
Church. But the contrarye side bring
none at al.

Irē.li.3.ca.3.
Optat.li.2.
cōtr.Donat
Aug.ep.165.

3. The infinite miracles which haue
bene in the Catholyque Church the
which we must ether beleue or discredit
al antiquitie which repozte them.

4. The authoritie of the vniuersal
visible Catholique Church, the which
hath deliuered vnto vs the Scriptures
them selues, and haue triumphed ouer
soe manye enemies and heresies which
from tyme to tyme haue assailed her.
Whose anthozitie was soe great with
S. Austen that he would not haue bele-
ued the Gospel but only vppon her au-
thozytie.

5. The great holynes of infinite mē
of that Church as S. Anthonie, Hilari-
on, Basil, Austen, Benedict, Gregorie,

J. y.

Wer

A BRIEF

6. For that he hath founde Luther Fabius de a- to hould manye manifest contrarieties tilogijs, Lut in his woꝝkes.

7. For that Luther seemeth to haue Serm. con- beleued in nothing, not being ashamed uiu. et tit. de to saye that he had more confidence in prophet. et. his Katherin Boze, and in his Philipe, tit. de oper. then in Chꝛist.

8. For that he hath found them by Det. experience, to be parshall and to exag- gerate euerye litle thing that they can find amisse in the liues of Catholiques, althoughe amongst them selues they liue most viciouslye, espectrallye in the sinne of the fleshe. For albeit they haue wiues of their owne, yet doe they in Germanie (according to Luthers Ser. de ma- doctrine) vse their maydes at their plea- timo. sure, and more then this, the ministers vse commutation of wiues amongst them selues, and a preacher of no smal account would nedes enforce this man to change wiues with him. And many other such thinges whiche he proued amongst them, he saythe, that verie shame lefted him to reporte them.

FINIS.



